

6-15-1893

Evangelical Visitor- June 15, 1893. Vol. VI. No. 12.

Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VI.

ABILENE, KANSAS, JUNE 15, 1893.

NUMBER 12.

HEART-BREAK.

Ah, go with your cold, cold comfort;
It matters not what is said;
You cannot undo God's doing,
You cannot restore my dead!

Why talk of the saintly patience,
That calmly can all resign?
Will thoughts of another's anguish,
Lessen one throe of mine?

You counsel a holy quiet,—
"The darling has gone to God;"
The darling I kissed, I fondled,—
My darling is under the sod!

Who said that the angels in Heaven
Amidst of their praise might pause,
As inward she stole among them,
To marvel how fair she was?

Thanks, thanks for the soothing vision;
But my reasonless grief is wild,
Else how would it dare to question—
Had God any need of the child?

One face missed out of the faces
That circle His throne—one dim,
Faint note from the allelujahs—
How little the loss to Him!

One presence my warm arms filling;
One brow that I thirst to see;
One voice that could thrill my being—
How all the world to me!

Yet I would not, I dare not murmur!
I know it is God's own hand;
His patience will bear with a sorrow
Too crazy to understand.

"Some time when the loss grows lighter,
The heart will forego its ache;"
Some time?—you are kind to say it,
But now, give it leave to break!

—Margaret J. Preston.

THE CLOSET'S REWARD.

"The Father which seeth in secret shall reward the openly."

All really pious men are men of prayer. Prayer is the atmosphere in which they live. You might as well talk of a bird on the wing without air, or expect a fish to live and thrive without water as to expect an earnest, active, devoted, godly life from one who does not live and move in an atmosphere of prayer. It was

the atmosphere in which Enoch lived during the three hundred years in which he "walked with God." And judging from his psalms, David must have been on his knees a good deal of his time, while Elijah was so earnest and persevering in prayer that the New Testament holds him up as an example and an encouragement in prayer. Martin Luther and John Knox, the reformers, and David Brainard and John G. Paton, the missionaries, triumphed invariably over error, superstition and persecution through prayer. To them it was the lever by which they lifted the most sunken tribes and nations to the very heaven of heavens.

On reading the biographies of these heroes of mighty battles for God and for humanity one can not fail to see that the underlying element of their strength and success in their chosen spheres was not so much their arduous labors before men as their secret intercourse with God. Their triumphs over the darkness of error and of superstition and over all the manifold devices of Satan and machinations of evil men was the open reward of their secret life with God.

There is a reward of the closet in the closet. Curtained from the world and kneeling in this secret place of the Most High, we can make that frank and full confession of desires, weaknesses and shortcomings which we would not, and perhaps ought not, breathe into the ear of our best earthly friend. The copious tears, the heavy sighs and the deep groans which the coarse and the vulgar consider signs of weakness, are unseen by them. And

with stammering tongue we can speak to God of trials and of heart-aches with a freedom which the solitude of the closet alone can give, or plead for enduring strength and conquering grace with a power like that of Elijah when he brought fire from heaven, or of Paul and Silas when the prison walls were shaken. And, behold! how instantaneous often is the answer! Before we rise from our knees and while we are yet pouring out to God our heart's desires, feelings and purposes, the answer comes in "showers of blessings." The broken heart is healed. The burden is lifted. The dark clouds are driven away. The place becomes radiant with the glory of heaven. We feel loathe to leave it for it has become our Hermon where the Lord appeared transfigured before us; our Pisgah where we got a brighter view of the promised land. The soul, with renewed strength, "like the eagle's," mounts on wings of faith and love to a higher plane of spiritual life and activity, singing as she soars:

"What a privilege to carry
Everything to God in prayer."

Such are the rewards of the closet in the closet. Dr. Edward Payson, one of the most illustrious divines of his age, tells us that in his closet devotions he was sometimes so overwhelmed with the light and glory of heaven that his mind lost, for the time being, its sense of the external world, while William Cowper, the celebrated Scotch divine, tells us that in some of his closet hours he had such wonderful manifestations from heaven, that he thought he should have died if special strength

had not been imparted to him to bear the disclosure. So there are thousands upon thousands who, if they felt disposed to give us a leaf from their closet experiences, could tell us of similar rewards that had been bestowed upon them in the sacred solitude of the secret closet, where

.... "heaven came down their souls to greet,
While glory crowns the mercy-seat."

But the reward of the closet is not confined to the walls of the closet. "Thy Father which seeth in secret shall reward thee openly." There is an outflow of strength and influence into the daily life. Coming from within the veil they literally shine and burn for God, and men take "knowledge of them that they have been with Jesus." Look at Moses! He was in communion with God who talked with him as friend talketh with his friend. And when he came down from the Mount his very face shone with the brightness of the upper world. Look at Jacob! He is alone at the brook Jabbok; the night is upon him; he is in a deep struggle; he is engaged in heart work and because he is not willing to surrender it is also hard work; but he is determined; he conquers; he sees God face to face. What now? Is that the end of it? By no means. Halting upon his thigh he limps along to meet his brother coming with four hundred fighting men. But, see! Esau's angry brow relaxes; his face lights up; his sword drops by his side; the two brothers are locked in loving embrace. Secretly he had wrestled with God but now he is openly rewarded. Look at Daniel! He goes into his secret closet where he gets the king's forgotten dream, and after he has told the king he is literally loaded down with gifts and honors, being made chief ruler over all the provinces of Babylon. But he keeps on praying, and soon he prays himself into the lion's den; and then he

prays himself out again, and then the king makes a decree, saying, "In every dominion of my kingdom men shall fear and tremble before the God of Daniel." Daniel had prayed to his Father in secret, and his Father rewarded him openly.

Men have been saved in perils by sea and by land, they have been healed of all manner of bodily diseases, they have been supplied with the necessities of life, they have been saved from threatened disaster and bankruptcy, they have been rescued out of the hand of their enemies, and they have been snatched from the very jaws of death; prejudices have been overcome, obstacles have been removed, the opposition of men has been conquered, the fate of battles has been decided, thousands of degraded and ruined sons and daughters have been rescued and saved, souls have been converted, and entire communities have been shaken up by spiritual awakenings—all in direct answer to the prayers of the secret closet. It might be difficult to find one among all the praying people on earth who cannot give some interesting incident of how God openly rewarded him with that which he sought of Him in secret.

But the rewards of the closet are not even confined to this earth nor to the limits of time. Some day the pearly gates of the New Jerusalem will swing open wide; some sweet day the thrilling welcome home will ring through the corridors of heaven, and then there will be a grand and glorious transition. Our tears will all be wiped away, our groans and sighs will be turned into ecstasies of eternal delight, our prayers into anthems of praise, and the clouds and darkness into eternal sunshine. And with a seat close by the side of our adorable Jesus, a palm of victory in the hand and a crown of glory on the head we shall all have an overpayment of all that the closet may have cost us.—*Rev. W. K. Wieand.*

FOR THE EVANGELICAL VISITOR.

TO AVOID CORRUPT COMMUNICATIONS.

"Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Eph. 4: 29.

How faithful, sincere and fatherly all the exhortations given by the apostle Paul in all his epistles "to the saints" and "to the faithful in Christ Jesus." Though they were begotten of God and sealed with that Holy Spirit of promise, nevertheless the admonition implies that there is a tendency in the flesh, even of the most sincere Christian, to deviate in his expressions from that which is proper; hence, said he, "Let no corrupt communication proceed out of your mouth." We all know by experience how quick and easy an unwise utterance may slip from our lips, the which should not be allowed. And oh! how needful it is for us continually to be on our guard and to watch against any vain expression. A word once uttered cannot be recalled again, and who will know what may be the result even of that one word. We cannot be too watchful in regard to our sayings. Whatever we say, let us try diligently to have it adapted "to the use of edifying that it may minister grace to the hearers."

Who does not know the evil of a corrupt communication. The sins of our youth were distilled in our minds through hearing corrupt communications from others. This is how the fruit of wickedness so soon spreads, and has such a firm hold on the children of disobedience in this world, and why wickedness is so common among the human family. It is an undeniable truth that evil thoughts are commonly generated in the heart of man through the hearing, and when those thoughts are harbored and acted upon they will bring forth the fruit of destruction. Then shall be verified the saying that "whatsoever a man soweth that

shall be also reap." As a certain one said, "Sow a thought, and reap a desire; sow a desire, and reap an act; sow an act, and reap a habit; sow a habit, and reap a life; sow a life, and reap eternity. The reaping must be the same in kind, and manifold in degree."

Thanks be to the Father of Mercies that "whosoever will" can be made free, and is free indeed from the bondage of corruption, and enjoy in a high degree "the glorious liberty of the children of God." No wonder that the apostle Paul impressed upon the Ephesian brethren to let no corrupt communication proceed out of their mouth, but always that which is good to the use of edifying. The apostle knew how easy it is for human nature to slip back again to old habits; and if in any degree quarter is given to any such tendency to evil, the individual who does so is liable to be overcome of the same and in danger to be brought again into bondage, as is written, "If after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." Such is the teaching of the Holy Spirit through the inspired Messengers of Heaven (the apostles).

Let us, dear brethren and sisters in the "precious faith," give earnest heed to the things spoken, and the exhortations contained in the Scripture, for it, and it alone, is able to make us wise unto salvation, when we confide in it as the revealed will of God. Whilst we are in this world, we are surrounded with snares from within and without—trials, temptations and deceptions—from which we cannot escape but through Him who is able and ready to give us the victory. Yes, to lean upon His might, to check every fleshly in-

clination pointed out in scripture to deny, to give heed to our ways, to our expressions, and to be diligent at all times that whatever we say or do, that all shall correspond, so far as possible to us, to what is required by the direction of inspiration.

Oh, how pointedly the apostle set before us the things which would be hurtful to us, the which he so faithfully admonishes to refrain from. Said he, "Let it not be once named among you, as becometh saints," and among the things he mentions as corrupt and vile is a practice which is common, and considered sometimes of indifference even by persons who consider themselves Christians, that is, foolish talking and jesting, "which," said he, "are not convenient." How amiable and beautiful and precious to the Christian himself, when living in conformity with that *life* pointed out by the apostle Paul for the Christian to live by. He said, "See that ye walk circumspectly, not as fools, but as wise;" "be ye not unwise, but understanding what the will of the Lord is;" "be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Glorious privilege! So be it, now, from henceforth, and forever. Amen.

A. B.

Stayner, Ont.

VANITY.

This propensity pervades the whole human family, to a less or greater degree, as the atmosphere does the globe. It is the froth and effervescence of pride. The latter is unyielding haughtiness, the former is soft, pliant, and light as the down of a goose. It is selfishness modified and puffed up, like a bladder with wind. It is all action, but has no useful strength. It feeds voraciously

and abundantly on the richest food that can be served up, and can live on less and meaner diet than anything of which we can have a conception. The rich, poor, learned, ignorant, beautiful, ugly, high, low, strong and weak—all have a share of vanity. The humblest Christian is not free from it, and when he is most humble, the devil will flatter his vanity by telling him of it. Vanity is ever striving to hide itself, like the peacock its ugly feet, and will even deny its own name. "I speak without vanity." Hush, you deceitful puff. You make men and women, the only animals that *can* laugh, the very ones to be laughed at. Dr. Johnson once remarked: "When any one complains of the want of what he is known to possess in an eminent degree, he waits with impatience to be contradicted, and renders him ridiculous." Vanity engenders affectation, mock modesty, and a train of such like; all subtracting from the real dignity of man.

On the other hand, it feeds with equal voracity on vulgarity, coarseness and fulsome eccentricity; everything on the person can attract attention. It often takes liberality by the hand, prompts advice, administers reproof, and sometimes perches, visibly and gaily, on the prayers and sermons in the pulpit. It is an everywhere and ever-present principle of human nature—a wen on the heart of man; less painful, but quite as loathsome as a cancer. It is of all others the most common propensity.

We have nothing of which we should be vain, but much to induce humility. If we have any good qualities they are the gift of God; in the best of men there are bad ones enough, if they can see themselves, to strangle vanity. Let every one guard against this all-pervading principle, and teach their children that it is the shadow of a shade.—*Selected.*

THE INDWELLING CHRIST.

Dear Sister Weaver:—

Glad for yours of 21st inst. Was hungry for a morsel from you. Thanks for the stamped envelope. Am entirely out of stamps at present. Not often does the Lord let my pen-treasury become dry, but sometimes he so ordains to test my faith and patience and humility. Not only is *faith* precious, 2 Pet. 1: 1, but the trial of our faith is exceedingly precious. 1 Pet. 1: 7. When I am writing day after day, and my mail is accumulating and waiting to be sent, and no stamps in hand, it makes one look very earnestly up to him who owns all the silver and gold and stamps; and also look very honestly into our own hearts to ascertain the motive and purity of our petitions, and the ground of our faith. To have no purpose and pleasure in life but the will and glory of God, gives faith wonderful scope and intensity. It takes a thoroughly Christ-possessed soul to "come boldly to the Throne of Grace," and make our wants known with the freedom of a child that comes to the Father with all the liberty and confidence of love. Heb. 4: 16. Philpp. 4: 6. The wonderful utterances of Jesus at the grave of Lazarus, are the very words that the Holy Ghost puts in the mouth of faith everywhere, "*Father, I thank Thee that Thou hast heard me; and I knew that Thou hearest me ALWAYS.*" Jno. 11: 41, 42.

Nothing of this can be realized till "*CHRIST is in us the hope of glory.*" Col. 1: 27. And He dwells in us only by *faith*. Eph. 3: 19. And this is possible only when we give our unreserved consent that Christ shall rule our whole body, soul, and spirit. 1 Cor. 6: 19, 20. 2 Cor. 5: 14, 15. 1 Thess. 5: 23.

If we want to win souls for Christ, Christ must first win us, and make us as thoroughly one with Him as

He is with the Father. John 17: 23. Religion is more than Bible and church and ordinances; it is God *living and walking and working in us*. 2 Cor. 6: 16, 17, 18. Gal. 2: 20. It is a mighty power indeed that is working in the child of God. Nothing less than the very energy of Jehovah "*which He wrought in Christ, WHEN HE RAISED HIM FROM THE DEAD.*" Eph. 1: 19, 20. We must "*increase with the increase of God.*" Col. 2: 19. The majority of Christians to-day are of a low type because CHRIST is not their Alpha and Omega. Verbal Bible knowledge, churchism, and ordinances, have crowded out the great verity which alone can make all christian agencies available to salvation.

Carry Jesus in your eyes and face and words and ways wherever you go. Let the indwelling Jesus do all your thinking, feeling, talking. "I live, yet not I, but Christ liveth in me," is as true of the Christian to-day as it was of Paul.

C. H. BALSBAUGH.

Union Deposit, Pa.

GOOD WOMEN.

There came one day, at the close of the service, a little body, and poured out the following tale of woe: "O, he is such a good husband, but is not a Christian; what can I do?" She had come to me for soul help, just as folks go to doctors for bodily help; and just as they do, I began at once to diagnose the case; for how can one prescribe, except he knows the disease? I knew there was some reason for his being out of the church. I knew more, and that was, that he, like all men, had an entrance to the heart, and if once found, the citadel can be taken. So I plied her with questions. I found he had been brought up right. He had a good, Christian mother; there was a time when he used to pray. I asked her if he prayed now?

"No; not that I know of."

"Do you pray?"

"Oh, yes sir; all the time."

"No, not that; I mean do you have stated seasons and places for prayer?"

"Oh, yes."

"What are they?"

"Every morning and night."

"Do you pray out loud?"

"No; oh, no. Never!"

I said to her, "Your husband can be converted."

"O! Can he? Tell me how?"

"Kneel down there by your bed and pray out loud for his immediate salvation."

"I can't! I can't! I never prayed out loud in my life."

"But you can."

"No, Mr. Yatman, I cannot."

"Yes you can," said I; "you can buy a bonnet can't you?"

She thought me trifling, when I spoke about "buying bonnets"—I saw it in her face.

"Oh, I know you can pray out loud, for it takes a heap of talking to buy a bonnet, and if your tongue can go for that, it can go in prayer for your husband."

I well knew it could.

We turned to that marvelous verse, so much needed by those in heavy straits, 2 Cor. 6: 8, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Together we read, together we prayed; and I left her not till she gave me the promise she would do as I told her.

A fortnight after I saw her. Her face was the picture of joy. I knew what had happened. "Tell me about it, won't you?" I felt if she would, it might help me to help others. And so she told me:

"After we had separated that day, when I gave you my promise 'to pray out loud,' I felt as though I

had promised to lift a mountain. Some days went by, but the burden got so heavy I could not carry it. So one morning I told Jesus He must help me for that night. I would keep my promise—I would pray out loud. At breakfast, my husband noticed my face was flushed, and asked me if I were ill, or had fever. I told him 'no.' When he came home to dinner at six, I could scarcely look at him, knowing what was to come. Again he asked me about the high color in my face. I turned it off as best I could. We had a lovely evening together. He read, and then, by-and-by, said, 'Come, my dear; it's getting late.' I thought I could never get upstairs; my knees but just gave out, I prayed inwardly, and we prepared to retire, as usual. He got in bed; then I got down and silently asked the great God to help me; in a moment I forgot he was there; I forgot my fears; I forgot everything, save that my husband needed salvation, and was pouring out my petitions aloud, 'that God would save him,' 'make him a Christian,' 'save his life and years, as well as his soul.' And, sir; the first conscious knowledge I had of his presence was his arm about my waist, saying: 'Wife, wife, keep on praying, keep on praying. I must be saved now.' And he, too, prayed. We both prayed together; and when I got up from my bedside, I had a new husband, for he was saved."

Oh, women! pray them in, pray them in. Few men can long withstand the prayers of a good and noble wife; fewer still can withstand their audible cries.—C. H. Yatman in *Christian Herald*.

THE SIN UNTO DEATH.

Few sinners realize as they should the danger of grieving the Spirit away forever. The general impression is that we can come to God at any time. This is a grave error.

God says his Spirit shall not always strive with man.

The sin against the Holy Ghost has been much talked about by the theologians, and many different ideas of what it is are afloat, and many still go on in sin, presumptuously thinking God is merciful and will receive them whenever they condescend to come to Him.

Many sad instances of the fatal effect of grieving the Spirit once too often might be related. The following occurred some years ago: "A man and wife were under great conviction. The Lord was pouring out his Spirit in a series of revival meetings and these two souls felt deeply. They would sit trembling in their seats while sinners were invited forward. Tears often fell and the woman several times left the church because she could not keep from the altar if she stayed. God's children prayed mightily that Gospel awakening might fall upon the unsaved and the prayers were answered.

What was the hindrance? Why did not these convicted persons yield? The trouble was about *confessing and restoring* where wrong had been done. The meeting went on the confession line and some things were stirred up that made quite a talk and these two souls were unwilling to make their wrongs right, so they resisted conviction and would not yield.

A sister was led to say to these two persons that unless they very soon turned to God he would put his hand on them in judgment. They trembled and turned white but still resisted.

It was the *last opportunity*. They went out to sicken and die and were laid in a few weeks in one grave. Their physician could not tell what ailed them, and the feeling among the people was that God had done it. They died without hope. *It was the sin unto death.*—Sel.

DRESS.

The wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, and to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for the evasion, "I may be as humble in cloth of gold as in sackcloth."

If you could be as humble when you choose costly as when you choose plain apparel, (which I flatly deny), yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom "ye have always with you." Therefore every shilling which you needlessly spend on your own apparel is, in effect, stolen from God and the poor!

And how many precious opportunities of doing good have you defrauded yourself of! How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you buy these ornaments? To please God? No; but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward, according to his own labor!"—*John Wesley*.

"Subterfuges in the face of a great principle are cowardly, and duplicity only exposes the treacherous party to ridicule."

THE PRAYER-MEETING.

The religious life has its social element; and in proportion as this social element is wisely cultivated, in the same proportion will be the vigor of the religious life. Consequently, the importance of its cultivation being carefully looked after is apparent.

But the prayer-meeting is the chief factor in the cultivation of this element. No prayer-meeting, no real religious sociability; no real religious sociability, no vigorous religious life. And right here it is important that we distinguish between friendly sociability and religious sociability. The former is a very good thing in a church. It develops and intensifies a churchly spirit, and when properly manifested, greatly aids in promoting religious sociability. . . .

But the prayer-meeting is the developer and promoter of genuine *religious* sociability; that is, provided it is what the prayer-meeting ought to be and may be. But to be what it ought, it must not be too stiff and formal. Excessive formality in a prayer-meeting is as much out of place as a drum major at a log-rolling. The stiffness, display, and preciseness of the dress greatly obstructs the natural, free, easy movements essential to effective work. Freedom, worship, edification, and not excessive formality, are the characteristics of a good prayer-meeting.

In such a meeting every one feels comfortable, pleasant, at home, happy. The singing is enthusiastic. All sing, and sing with a will. The leader is a *live* man. He does not chill everybody with formality, nor wear everybody out with long drawn out exercises. His Scripture lesson is a short one, and his comments thereon brief, sprightly, and to the point. He leads and drives without seeming to do so. He does not let go the reins, but he holds them so

loosely as not in the least to cramp the meeting, and yet so firmly as not to let the meeting run away from him.

The truly live, successful prayer-meeting has but few stale, stereotyped prayers and speeches in it. Some otherwise good people always pray the same prayer and speak the same piece in the prayer-meeting. The prayer is long, forced, cold. It has been so often repeated that as soon as its author commences all present know what is coming, assume as comfortable a position as possible, heave a sigh, and—rest. Two such prayers are all that are needed to freeze a prayer-meeting to death even in August. Let the prayers be brief, flowing right out of a full heart—a heart that feels its burden of joy, or sorrow, or solicitude for the welfare of the church, or anxiety for the salvation of souls, or gratitude for present mercies. A prayer that begins away back at one's conversion and ranges on up, touching all points of trial and sorrow, and joy through a religious experience of many years, is always a great strain on the patience of those who are compelled to listen to it because they can not get up and go out.

Then, too, the speaking at the prayer-meeting should be prompt, brief, something new, and to the point. Some speeches in the prayer-meeting are too hackneyed, stereotyped. Henry Ward Beecher once said: "There is one man in every prayer-meeting who has to get up and confess that he don't live up to his privileges, and to his light, and he tells you that every week through the whole year. He never gets a great way beyond that. There is another man who is always confessing his sins, and confessing and confessing in a general way—never the special sins that his neighbors see in him, but always the doctrine of sin, and not the practice. So a few men of this kind run right around in that

same barren path, the regulation address, and remarks." A few such men or women will crush the life out of any prayer-meeting.

The live pastor finds some of these good people (for they are, as a rule, very good people) on almost every charge to which he is called or appointed; and the important question is, How can he lead them away from these practices or old habits, and at the same time keep up their interest in the prayer-meeting? Here is a rich but difficult field for the exercise of his good sense and pastoral ingenuity. To publicly and harshly arraign them for their stereotyped speeches and long prayers would be cruel—wicked. This he must not do. To attempt instant and radical changes would be to fail. He must, by practically showing them a better way in what he does himself, lead them out of the old rut, up into the better practice. He can, by conversing with them, direct their thoughts away from their hackneyed speeches. He can, by calling special attention to the topic of the evening and requesting each to pray for some special object, or to speak on some certain point, lead them out into new fields and away from the old, barren one.

Some things grow old and wear out, but the prayer-meeting is not one of those things. It is the feeder of or purveyor to the spiritual life of the church. In proportion as it is well attended and spiritual, in the same proportion is the life of the church vigorous and fruitful of good works. In these times of progress there are some things the church can afford to dispense with; but the prayer-meeting is not one of those things.—*Selected.*

TRAINING CHILDREN.

The training of children is one of the most responsible duties that devolve upon parents. Children are

precious jewels that the Lord commits to the charge of parents, and for their early training they will be held largely responsible. In regard to this work, somehow or other, we think many of our brethren and sisters have fallen into a grave error. The error is this:

The idea seems to be entertained that, as long as our children are not members of the church, we can dress them in all the fashions and allow them all the follies of the world without being responsible. Even Christian mothers seem to delight in having their daughters ape after the votaries of fashion, bangs and all, just as if there were no harm in it as long as they are not members of the church. Foolish fashion is sin, and sin is hateful in the sight of God, no matter where it is found. It is painful to see how vain and giddy some of our members' children are. But these parents do not seem to be concerned, because they are out of the church. For children to be out of the church is bad enough, but for them to be foolish, vain and giddy makes their condition very much worse and more dangerous. For children to be proud, as members of the church, is wrong, but to be out of the church and proud is to be entirely given over to the devil. We have heard parents say that they almost feared to have their children in the church, fearing that they might make trouble, just as if there was no trouble while living entirely under the power and influence of sin. What a terrible error this is!

The charge given to parents is, "Train up the child in the way it should go;" and we claim it is just as great a sin to dress these children in fashionable attire before they become members of the church as afterwards. Don't console yourselves in the false idea that because your children are out of the church you are not responsible for their

pride. You *are* responsible. Pride is not the fruit of Christian training. You are responsible for their pride, as well as for their being out of the church. Teach your children from their youth up, that pride is sinful. Teach them the principle of plainness, and, as this principle becomes instilled into their minds, they will not desire those things that are worn for mere fashion's sake. When we see Brethren's, and even ministers' daughters with their hair all frizzed and banded, we fear there is just a little bit of such folly in the parents' hearts, or it would not come out on the daughters.

Daughters must be very shallow-hearted indeed, to do such things, in direct opposition to their parents' wishes. In such cases we must either come to the conclusion that the parents are laboring under the error that, because their children are not members of the church, they are not responsible for their sins, should they die in this condition; or else such children do not give that respect to their parents that should be given them by dutiful children.

In looking at this subject we are sometimes made to ask: "Is God's word true? Is it true that, if parents train up children in the way they should go, they will not depart from it?" Many of us do not live and act as if it were true. Indeed, it is rather expected that our children must first sow their "wild oats," and it is better to keep them out of the church until it is done. Wild oats sowing brings its crop just as certainly as the good seed, and when sown, it must be reaped. Do not forget this. Do not be deceived, God is not mocked. Cast away such a delusion. We do not want our children's hearts sown full of the seeds of sin. Far better keep them in the way they should go, and that will lead them right into the church,

where we should all labor to have them. It is not the church, as an institution, that is to be saved, but it was instituted to save souls, and for them to be thus saved they must be brought within it. It is true, the young, by being in the church, may give some trouble, but it seems to us that they give a great deal more trouble while out of it. We hope that all parents will give this subject a careful consideration, because the eternal destinies of our children may hang upon how we decide in regard to it.—*Gospel Messenger*.

THE PILGRIM'S RESPONSE.

Young Mr. Worldly: "And so you are getting old. You must be sad as you see the lengthening shadows darkening upon your path."

Aged Pilgrim: "Nay, my young friend, but you mistake. I am a happy old man. And why should I not be?"

"I travel toward the sun,
Behind the shadows lie;
Hope gilds my pathway through the tomb
To mansions in the sky.

"Peace like a river flows
Serenely, calm, and clear;
I lean upon my Savior's breast,
And feel that heaven is near.

"The past may cause a sigh;
The future wakens joy;
For me a 'place' has Christ prepared.
'And bliss without alloy.

"That 'place' is in the 'house
Of many mansions' fair,
The 'Father's house,' where all the guests
His richest bounties share.

"Fullness of joy is there;
There pleasures never end;
There song and service freely given
In holy raptures blend.

"There Christ Himself has gone,
With Him His saints shall be;
His loved disciples near His throne
Shall there His glory see.

"With joy I hasten on,
I bid the past farewell;
Why linger 'mid earth's transient joys,
With Christ so soon to dwell.

"Still brighter shines the path,
With richer radiance blest;
Thus brighter shines the Western sky
As sinks the sun to rest."

—Rev. F. Merrick, in N. Y. C. A.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety.
Published in the interest of the church of
the Brethren in Christ, commonly called, in
the United States, "River Brethren," and in
Canada "Tunkers."

Subscription, \$1.00 per year; six months, 50c.

Payment in advance. Sample copies free.

Edited by

H. DAVIDSON, Abilene, Kans.,

To whom all communications and letters of
business are to be addressed.

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Entered as second-class matter at the Post-
office at Abilene, Kansas.

Abilene, Kansas, June 15, 1893.

LIBRARY FUND.

Ontario

\$10 00

We sometimes receive very good
and profitable experiences from our
contributors, relating what they have
passed through and their joys and
sorrows, and when they have related
all they will probably say, "Please
do not sign my name." Now we can
appreciate this modesty and gener-
ally we have complied with their
wish, but we think it is not the
proper way. Experiences are al-
ways of a personal nature, and refer

to what individuals have passed
through in some period of their lives,
and in a general way there may be
a similarity to the experiences of
others yet they are individual experi-
ences, in fact they are the experience
of the person to whom they apply,
probably to the writer, and we think
it is a serious mistake to publish
them and not give the name and we
have come to the conclusion that in
the future we shall feel it our duty
to publish the name with the ex-
perience, otherwise we will feel it
our duty to exclude the experience
unless we can give the name.

The love-feast held at Belle Springs,
Kans., May 27 and 28, was largely
attended. It is supposed that there
were about three hundred communi-
cants that partook of the commemo-
rative ordinances. About eight hun-
dred or one thousand partook of din-
ner on Sunday. The meeting-house
was filled to its utmost capacity on
Saturday night and Sunday forenoon
and it was stated that there were
several hundred on Sunday that
could not find room in the house.
The conduct of those attending the
services, all the time, and especially
on Saturday night, was very good.
Bro. W. O. Baker, of Louisville,
Ohio, was there over the feast and
addressed the people on the ordi-
nances and on the different subjects
that were made the especial order of
the occasion. He has not lost any
of his reasoning powers, but they
have improved by age and experi-
ence, and judging from the close at-
tention given to his discourses, we
believe that the congregation was
interested and we trust benefited.

On Sunday night services were
held in Abilene, in Smith's hall. A
full house and interesting services
were had.

Bro. Baker, after stopping with us
over night and making quite a num-
ber of calls with brethren and friends,
on Monday took the train for home

at 11:40 a. m.

It is pleasant to meet with those
with whom we have been associated
for many years in religious work,
especially when we know from past
experience that principle is with
them above policy. We trust that
Bro. Baker will be spared to the
church for many years. His ser-
vices are needed and appreciated.

Our Annual Conference is past
and a statement of the condition of
the EVANGELICAL VISITOR has been
given and accepted, and we are glad
to note that the outlook is as favor-
able as it is. We trust that by a
united effort of the church, and a
more active work of our agents
everywhere, our subscription list will
be largely increased. There is really
no good reason why our subscrip-
tions should not be doubled in this
year, and we do most sincerely hope
that the effort will not only be made
but that it will succeed. Not only
should we have a subscription large
enough to pay all expenses, but there
should be a surplus every year to
supply additional printing material.
The church should have its own
printing press and a job press to do
the additional work that must nec-
essarily be done, and by that means
much of the expense incidental to
our work might be saved.

Then, too, we need tracts for mis-
sion work. These could be printed
on our own press. We hope then
that our patrons everywhere will ex-
ert themselves to increase the circu-
lation largely in this conference
year.

We find it necessary to call the
attention of our subscribers to ex-
amine closely the tag on their paper
to see whether there are no errors
in credit. If there is no change in
the credit on the tag after the sec-
ond issue of the paper after you
have remitted, then please notify us
of the fact and we will correct it.

Then again we would like to call

the attention of those in arrears to the fact that our rule is to have our subscription prepaid. This is necessary in our case as we must depend on our subscriptions to meet our expenses and we have debts to meet every month and we want to meet them as they come due, and, in fact, advance payment is the only satisfactory way to do business. We hope these suggestions will be heeded and that the standing of the VISITOR for the year ending 1894 will be much better than any former year.

THE GOSPEL TENT.

The Gospel Tent is now erected in Abilene, Kans., and is daily used for religious services; afternoon services at 3 p. m. and evening services at 8 p. m. The attendance and interest are good. How long it will remain here, we do not know, but it is fortunate that the arrangements were made to commence the work here. We trust, however, that it will not be removed to some other field of labor until the efforts here will fully satisfy those interested that duty requires it.

HOUSE OF WORSHIP BURNED.

On Thursday afternoon, May 25, the house of worship in Abilene, built and owned by the Brethren in Christ, was burned. The loss is estimated at about \$1200. About \$900 is secured by insurance in the Brethren's Fire Aid. The fire was caused by lightning. The house would have been entirely destroyed had it not been for the efficient and careful work of the Abilene Fire Company, but through their timely aid the rear building and part of the frame was saved, yet in a very damaged condition. The young men composing the fire company certainly deserve to be kindly remembered.

OUR YOUNG MEN.

Recently we read a short article in a contemporary journal with the

above heading, and we thought while reading it, how important it is to the prosperity of Zion that our young men should be encouraged to enter into church work. But it is still more important that they should become fully established in the doctrine of the Bible before they take upon themselves the important duties that belong to the workers in the church. It is one thing to be converted to Christianity, but it is a very important step toward usefulness, in fact, without a true conversion everything else in our lives is of little avail. But while this first step is very important yet it is by itself only a beginning; in fact, it is only a very delicate plant, but if seasoned with grace and cultivated properly it will grow.

The training of the mind and the forming of the habits of the child of God are of such great moment that too much care cannot be exercised that the impress of the Holy Spirit be indelibly stamped upon the heart of the convert. This, if permitted to direct the life of the Christian, will always lead him in the proper channel. Man, no matter how devoted or how exemplary he may appear to be, may disappoint us but the Holy Spirit never does. It is always safe to follow His teachings. Through the instructions received from the Lord, our young men become established in the doctrine of Christ. They are not carried about by every wind of doctrine but become pillars in the church.

We are glad to notice that our young men appreciate their opportunities and accept the situation in the Spirit of the Master. They are seeking information; they are becoming acquainted with the doctrine of the church as taught in the Bible, and by the better opportunities for improvement now, they are qualifying themselves to shoulder the duties that will probably soon devolve upon them.

But we are glad to note that our young men are not alone in this work of preparation. Our young women, too, are informing themselves of the requirements and sacred duties of the word of the Lord. In fact, we are in a time of Christian progress. May we heed the signs of the times and not lose sight of our duty.

In a few years our old men will pass away and others will have to take their places. How important it will be that the preparation should be thorough, and that our youth should be well established in the principles that are so dear to the people of God.

When we look back over the last fifty years of our life, we see many changes in the progress of Christian work. At that time it was a very uncommon occurrence to see young men and young women unite with the church, in fact, revival work was not very much encouraged and frequently looked upon as a dangerous innovation. Then, too, the church did not extend much further than the western borders of Pennsylvania. But all this has changed, and we are glad for it. For this we were anxious, for this we labored, for this we prayed. Now we notice that we are not restricted in the east or west but from the Atlantic to the Pacific the work is going on. And although our work may soon be done yet let us thank God and take courage that the borders of Zion are enlarging.

In conclusion we would say, may God bless the old soldiers of the cross. Many of our people have battled long and earnestly but are near the end. May God sustain them and may peace and harmony prevail. But we would say too, before we close, may God bless our young men. May they be fully qualified and equipped for the work and may they enter upon it with an earnest desire to do God's will and to stand firm for Christ.

CHURCH NEWS.

CHICAGO MISSION.

After I came home from Conference, I went to Chicago to look up a location for a residence and also a hall to hold mission services, but I found that at the present time it was almost impossible to obtain a suitable place at anything like a fair rent, and after spending some time with Bro. Benj. Gish, of Kansas, and Bro. Brubaker, of Chicago, in seeking such a place, and after consulting Bros. Zook and Gish and the brethren residing in Chicago, we concluded to postpone the matter until after harvest, and in the meantime try and find a suitable place to commence work. A. L. MYERS.

Freeport, Ill.

DAYTON, OHIO, DISTRICT.

The love-feast at the Highland church, Miami county, Ohio, Saturday and Sunday, May 27 and 28, passed off pleasantly. Eld. B. F. Hoover, of Mansfield, Ohio, was present to render official assistance. The services commenced on Saturday morning, with preaching from John 3: 16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Bro. Hoover spoke in earnest entreaties to love and faithfulness.

The afternoon services consisted in part of social and experience meetings. Following the afternoon services two sisters were received into the church by baptism. The evening services consisted of the usual order for such occasions, about one hundred and twenty-five communicants taking part in the ordinances.

Sunday morning Eld. J. B. Wingert read from the second chapter of Acts relative to prophesying, with appropriate exhortations. Then followed about two hours of social and

experience meeting, which was especially interesting and encouraging; the hearts of God's people were made to rejoice. One soul arose and earnestly asked for the prayers of the church. May the God of all mercy and love lead her in the way which seemeth good in his sight. These services were followed by preaching by Bro. Hoover. Text, Acts 3: 22, 23. Three o'clock p. m., the regular time for Sunday-school, was given to a children's meeting, with a talk by Bro. Hoover in which he made an earnest plea in favor of Sunday-schools and urged an active interest in the work, especially on the part of the older members. Then followed a talk by Sister Kruger, of Dayton, who also made some fitting remarks to the children. Thus closed a good meeting, long to be remembered by many.

H. E. CASSEL.

MECHANICSBURG, PA.

A good sister from our district gave a short account of our Sunday-school, to which we would desire to add a few thoughts. In fact the sister came out ahead of us after our article was written so that it was necessary to rewrite it.

The brethren who have the school in charge and all interested (and who should not be?) have great reason to feel encouraged. Some thought that curiosity possibly entered largely into the attendance, but if that was the original motive something better has taken hold by this time, as a continued attendance shows. No lesson helps are used. The International Lessons form the basis of our study and work. Fifty Bibles were purchased and members and others are encouraged to bring their Bibles along.

While this method requires more work on the part of the teachers in the way of preparation, we are encouraged from the interest centering in it, as voiced by many testimonials,

and the knowledge that both teacher and scholar, thus thrown on their own resources, are receiving more Bible knowledge than they would if depending on the lesson helps, as is frequently the case. Our school needs teachers. Pray ye the Lord of the vineyard that he will send more laborers, and that this work may grow and his blessing abundantly bless the same both to the hearer and worker.

It is cheering to note when more become willing to follow Christ and join hands with us. Sunday May 7, 1893, our Cumberland, Pa., district was encouraged by seven young members, two brethren and five sisters, becoming united with us in full fellowship, at the Mechanicsburg church. The ordinance of baptism was administered according to the order of the Brethren, in the rolling stream at the West end of town in the presence of a large concourse of witnesses. Bro. Oberholtzer, having been called, officiated. Several others in the district will also be united with the church soon, services to be held in their home neighborhoods. May they all prove bright and shining lights and "lively stones" (1 Pet. 2: 5) in the house of the Lord. ***

A SAD ACCIDENT.

A very sad accident occurred on the evening of May 30, which has caused a wave of sorrow and gloom to pass over this neighborhood, such as has probably never before been experienced in this locality. On the above named date, being Decoration Day—and to the shame of our legislators be it said, for appointing such legal holidays, which only prove to be a curse to the people, instead of a blessing, and especially to the young who are lured away into evil with the evil-doers under the weak and flattering plea of honoring the dead, which, as a general thing, re-

sults in degrading and demoralizing the living, and is always more or less accompanied with fatal casualty. In the evening two boys who were very intimate, Geo. York, aged about 24 years, and Arthur Lehman, aged 15, took a drive to Akron, N. Y., to see a "whirligig," or riding-gallery, and as they were returning, about eleven o'clock p. m., in crossing the West Shore railroad track near Akron, they were struck by the west bound express. Their rig was totally demolished and the two boys, to all appearance, instantly killed, while the horse escaped without injury. There was no person by to witness the scene, and the bodies were not discovered until the next morning, when the sad and unexpected news was hurriedly sent to parents and friends.

Arthur Lehman's parents live in Buffalo and he had only been out a few days to their former home on a visit. They were both buried on the same day, June 2, in the Clarence Centre cemetery, only a few feet apart. The services for Geo. York were held at Clarence, N. Y., at 10 o'clock a. m. and for Arthur Lehman in the Brethren's meeting-house, Clarence Centre, at 3 o'clock p. m., to a large assembly of sympathizing friends and neighbors. The parents have the most sincere sympathy of the whole community in their very sad affliction and bereavement. But we can only commend them unto the Lord, *the great Physician*, in whose hands every case will receive its proper care and attention without fail, and who alone is able to administer comfort to the afflicted and heal the broken-hearted. May we all be more fully consecrated to God and his service, so that when the message comes to us, we may be fully prepared to receive it. For we know and are assured that "*there remaineth therefore a rest to the people of God.*"

Clarence Centre, N. Y.

D. HEISE.

A REQUEST FOR PRAYER.

I often have a desire to write for the VISITOR, because I am blessed when I write. I am impressed to give a little of my experience. When I was twenty years of age, I had a great ambition to study to be a physician. I attended lectures in the Woman's Medical College in Philadelphia, and had much success; but, looking to the world, I became ashamed of my plainness. Then I changed my dress according to the fashion. But after I saw my error, I repented, and then those medical books became sinful to me. When I was willing to put them away, I could own Jesus as our Physician. Math. 8: 17, "Himself took our infirmities, and bare our sicknesses." Then Christ's words, "as the serpent was lifted up in the wilderness, so shall the Son of man be lifted up," were so richly poured into my soul. The children of Israel were healed in their *bodies* by looking up to the brazen serpent, and by that we may take courage to believe that Jesus can, and is willing to, take poison out of our bodies by his indwelling power. But some think the Lord is slack to keep his promises. But it might be on account of unbelief that the Lord has not shown so much of his power among us.

Now I will make known my request to the church. First I will state that several years ago my husband was taken with insanity so that he had to be removed to the asylum. During this time he has been using tobacco, from which he had formerly been cleansed. We would humbly ask that a day be stated in which the church would earnestly pray for him that he may be restored to his family in his right mind, and be cleansed from tobacco. I think tobacco is a *great evil*. But Jesus has great power, and is willing to make captives free. Praise the Lord.

EMMA C. LONG.

Manchester, Kans.

EXPERIENCE.

I notice in the last number of the VISITOR that the editor calls for short articles from contributors for publication. For this reason, I concluded to give some of my experience, though it may be very imperfect, yet I hope the Lord will bless it to the good of others.

Before I came to this place I could hardly realize what a comfort the VISITOR is to those who have not the privilege of meeting with the brethren and sisters often in the service of the Lord, but I have learned to appreciate it more and more since I do not have this opportunity. It seems to me now when I read it that it is like being in prayer-meeting and hearing the testimony of my brethren and sisters.

I set out to serve the Lord when I was ten years old, and I must often thank the Lord that he called me in my early youth. I have not been sorry that I have taken the step that I did, but I can praise His holy name for what he has done for me and for his loving kindness to me. He is still blessing me from time to time.

The apostle James says, in his epistle, 1: 2, "My brethren, count it all joy when ye fall into divers temptations." This to me seems a lesson that I want to learn, that in time of temptation I might have more joy. I feel very lonesome since the Lord called my dear father away. He so often admonished us how to do and how to live, but now his voice is still in death. How often he said he was so glad for this good way of salvation. I would say to those who are yet out of Christ, do not delay. No, do not put off your return to God any longer. It will some time be too late and that time may be nearly here. I will close with much love to all. Yours in Christ.

S. K. L.

For the EVANGELICAL VISITOR.
DELIVERED FROM SLAVERY.

I will give to the readers of the VISITOR my experience as a slave to tobacco and how the Lord cleansed me from it. For seventeen years I was addicted to the use of tobacco. During this time, I often wished to get rid of the appetite, but my wishes were not on a sound basis, for whenever I heard some one say that it was a sin to chew or smoke, my thoughts were indifferent. It was because I did not want to believe that it was wrong to use it. I often said if I thought it was wrong to use it I would quit, but how can the Holy Ghost teach us if we don't want to believe him.

I will now state what kind of a user I was. My wife only found out that I used it by someone telling her, and she was compelled to believe it when she found some in my pockets. I always said if I would use it as some do, who are an offence to those around them, then it would be sin; but I used it so mildly and in this way tried to excuse myself. Some who had been around me for seven years have told me of late that they did not know that I used it until others told them, and here is where the enemy got the grip on me. One time I began to think it might not be right, then came all kinds of excuses, such as the carnal mind will suggest. I at one time tried to quit but was not willing to throw the tobacco away, and I carried a piece in my pocket about three months without tasting it, but the appetite remained all the same. Then I commenced to use it again and my appetite became worse than ever. I found it was gradually increasing.

After using it for about three months, I noticed an article on tobacco in the VISITOR, (May 1888, page 131), which created quite a contention among those who were opposed to the VISITOR at that time,

of whom I was one, but was cured in less than fifteen minutes. On one occasion I heard it said from the pulpit in reference to this article, "They are publishing lies."

I will now give you an account of how the Lord dealt with me, and my surrender, and then how he has blessed me since. When I had read the article, I thought to myself, "That is a lie." At that moment God laid the rod upon me. I laid down the paper and left the house. But I only got away about thirty steps when I said, "Shall this filthy weed deprive me of salvation?" I took it out of my pocket and threw it into the creek. Then I started off to work, but had to stop again and then turned my pockets inside out and dusted them off. I started again but had to stop and go back to the house and turned every pocket I ever had tobacco in, and prayed to the Lord to deliver me now, and at that moment the appetite for chewing tobacco was taken away from me and has never returned. I was never tempted since to take a chew.

The Lord will do much for us if we only let him. Now through reading the article above referred to the Lord got hold of my case and made quick work, and I praise him for it. It was deliverance. Now I request the editor to republish the same article and my prayer is that it may have the same effect on every reader, who is a tobacco user, that it had on me.

J. K. FORNEY.

Abilene, Kans.

For the EVANGELICAL VISITOR.
OBEDIENCE.

Dear readers of the VISITOR.—I felt this long time that I should write again, but there always seemed to be something in the way, but the more I tried to excuse myself the less I felt justified in refusing, until at last it occurred to me that I was disobedient, and when I read the request of the editor of May 1st

for more matter for the VISITOR, I could not refuse to discharge my Christian duty. So if God will guide my pen, I will make the effort, for I have realized that in obedience there is a blessing.

I have not much to write, only some of my experience, and to speak of my desire to serve the Lord. How necessary it is that we should live close to the Lord, and yet I am aware that I often come short of my duty, but the Lord is always at hand to help me if I am only willing to be led, and if I know myself I think I am. I know that if I want to be saved, I must serve the Lord faithfully, but I need more grace; I want to get nearer to the blessed Savior. But I don't want to write much this time, only to encourage others, and would say brothers and sisters let us consider our high calling in Christ Jesus; let us go on to perfection; let us obey the Lord Jesus Christ, for in obedience there is a blessing. And remember that the Lord has placed us here to do his will, and when you are impressed that you should write for the VISITOR don't refuse but take up your pen and try. God will give you the needful grace, and help you to do good.

MARY A. BARNHART.

Troy, Ohio.

GLENDAL, ARIZONA.

I feel to devote my time in writing for the VISITOR this afternoon, if God gives me grace. Dear readers, I feel glad that God can be very near to us if we only give heed to that still small voice. Glory be to His holy name. I feel to thank God that he has been near by me this while past, and he has blessed me and now I want to do all I can for Him. God can be everywhere, even in Arizona.

Now I will tell you about the meetings that have been held here. Sister Taylor, a Free Methodist sister, came here to labor in God's

vineyard, and we brethren and sisters joined with her and assisted her all we could. Sinners were made to cry out for mercy and saints have consecrated themselves to the Lord. Praise His name. Fourteen souls have made a start for the kingdom—twelve men and two girls, and others are under conviction. Nearly all of the fourteen have received the peace of God in their souls. Most of the young men used tobacco but have all given it up now. Some belonged to secret orders but have left them. Oh, what wonderful things God will do for us if we just let him! Our sister, Louisa Byer, is in the number: she is walking in the light as God gives grace. Some are not as willing as they should be. Oh! let us pray for them that they may come to the feet of Jesus and be washed in the blood of the Lamb.

Would to God they might come, forsaking all, that they might receive an hundred fold in this life and in the world to come eternal life. Matt. 19: 27-29. What a blessed privilege! May God help them. In 1 Pet. 1: 22-25, we can read about purifying our souls. "See that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Let us all try to get on the solid Rock, and if any are not satisfied, let them seek for it, by giving up all for Christ. I thank God there is a satisfying portion. Oh! it is such an easy way if we are willing. We have all the enjoyment we need, when we do His will.

I have a great concern for souls

that are out of Christ, that have not found him precious. I want to discharge my duty more in this way. And there is so much in prayer, if we pray in earnest. I know God answered prayer. Let us pray in earnest, let us go to ourselves and cry aloud to God to help these souls, and us who have been on the way so long, may we be awakened to a sense of our duty. And we as mothers, that we may bring our children up in the fear of God, that we may not be easily vexed when things don't go to suit us, but that we may look to God for help that we may not rebuke so harshly. I have felt my weakness in this way but from now on I am going to strive against it. There is so much that we can please God in and there is happiness all along the race. I feel I need the prayers of all God's children to keep me faithful. I can do nothing of myself, but by God's help I want to love and serve Him. May God's blessing rest on all his children and convict sinners.

Remember the Arizona mission in your prayers. We would be glad for any earnest minister to come and help us. Your unworthy sister.

EMMA FRANKLIN.

TO GROW OLD SLOWLY.

Eat moderately of healthful, nutritious food. Dress warmly, but lightly. Work moderately, and take gentle exercise, and abundant sleep. Avoid carking care and anxiety. Do not strain, or lift, or run, or exercise violently. Do not try to show how smart an old man can be. Wash all over with hot water, quickly, twice a week. Treat young people so they will be glad to have you round. Make friends with all the children. Do not scowl, scold or fret. Give liberally, before you get so stingy that you cannot. Avoid stimulants and condiments, salt, pepper, and spices. Do not carry big loads, do

big days' works, or eat big dinners. You may buy new teeth to grind food, but you cannot buy a new stomach to digest it. Do not smoke, chew, or snuff tobacco, and so make yourself offensive, and subject yourself to heart disease and sudden death. Leave alone tea and coffee, —drink milk and warm water, and so have a clear complexion, steady nerves, and be free from aches and quakes and shakes. Make yourself so pleasant, useful and agreeable that no one will think you a burden. Beware of cold rooms, and cold weather; do not get chilled. Avoid stimulants, excitement, passion, anger, and worldliness. Do not try to build,—there is little comfort in being buried from a new house. Do not undertake great enterprises; give the boys a chance. Do not hang on to every office and position till you drop dead in your tracks. Learn to retire in good order, so people will be sorry rather than glad that you are gone. Use your money and do good with it. Do not give it all to your children, so that they will be in a hurry to get rid of you because they have got it; and do not keep it so close that they will want you to die so they can get it. Do not sit in the chimney corner. Go to meeting, sing, pray, serve God, bring forth fruit in old age, and let your hoary head be "a crown of glory, being found in the way of righteousness."—*The Common People*.

A CONVERTED INFIDEL.

The Rev. Dr. James I. Good, in his recent most interesting account of Reformed Churches on the Continent, in connection with Berlin, tells the story of the conversion of Von Schlumbach, a leading Christian worker at the German capital, as follows:

Alongside of the Court-preacher Stoeker has worked another man, a

German-American, Von Schlumbach. He was born and reared in Germany, but came to this country and fought in our late civil war. But in spite of a mother's prayers, he became a blatant infidel, editor of a skeptical paper, and a lecturer against religion. But the Lord who appeared to Saul outside of Damascus, appeared to this man as he was making havoc of God's saints. One day in 1886, on his way to Philadelphia to deliver an infidel lecture, he happened to visit his old commander in the army, General Albright, at his home at Mauch Chunk. His reception was so pleasant that he overstayed his time and missed the last train on Saturday evening. That was before the days of Sunday trains, so he had to stay over Sunday. Meanwhile the wife of General Albright determined with God's grace, to convert this German infidel. And with all woman's wit and tact she inveigled him into an argument as to which had done the most for the world, Christianity or infidelity. Of course the lady had the right of the argument, and Von Schlumbach found himself cornered. Unhappy at his defeat, the thought flashed across his mind, "What, if all she said were true?" He went to his hotel an unhappy man, and still more unhappy by a promise he had been led to make to her, to go to church the next day, the first time in many years that he had been to church. The next morning he arose dissatisfied, God's spirit had gotten hold of him, and he knew it not. He tried to drown his feelings in a glass of beer, but to his surprise it went against him, and he could not drink it. He was even tempted to commit suicide, as a relief from his anxiety. He went to church as he had promised. But it was when he went to Sunday-school to see Mrs. Albright's infant class, that his soul was torn up by the roots. There were no

Sunday-schools in Germany when he was a boy, and as he had been an infidel since he was in America, he had never seen one. The sight of so many little children and their singing broke his heart. With tears in his eyes, he was taken to the large school, and there to his dismay, General Albright introduced him as an old army comrade, who would tell them what it was to believe in no God and to deride Christ. If lightning had struck him, he would not have suffered more. Infidel lecturer though he had been, with multitudes of arguments against religion on his tongue, not a word could he utter. All he could do was to ask them to pray for him. That night he was converted in a Methodist church. His conversion created an intense excitement among his former infidel associates. They even charged him with being bribed with \$10,000 to become a Christian. He soon became a preacher, and finally went to Berlin to labor for the Young Men's Christian Association there. Finding he could exert more influence, he left the Methodist Church for the State Church. While there he did a wonderful work among the upper classes and the nobility, in converting them to Christ, or in developing them in Christian activity. Mainly through his efforts the Young Men's Christian Association there has attained its present prosperity.

CHURCH NEWS.

ELKHART, IND.

Dear editor.—Our love-feast was held at the meeting-house in Elkhart county, Indiana, June 3 and 4. We had experience meeting Saturday afternoon. Five were added to the church by baptism. Although the weather was very unfavorable, there was a large attendance of people at the water where the ceremony of baptism was performed, and a very large attendance at the meeting-house in the evening. It was a love-feast indeed.

ADDIE RELLINGER.

SEASONS OF REFRESHING.

The love-feast held at the Bethel meeting-house, Dickinson county, Kans., June 10 and 11, was an occasion of special blessings and joy to God's people. The meetings commenced at 10 o'clock a. m., Saturday, and it was noticeable right in the start that the Holy Spirit was working. The testimonies were good, indicating joy and peace in the hearts of those who gave them. This spirit of freedom and good feeling continued and increased during the meetings. A large part of the time of the two days was given to the congregation for testimonies, and it is worthy of remark with what readiness the time was occupied. There was little need of urging, indeed, there were often two and three on their feet waiting to speak. One specially encouraging feature of the testimonies was that many declared that their religious experience was continually growing better, and there was a manifest reaching out after the fullness of joy that may be attained in the service of God.

Perhaps the most joyful part of all the services was that preceding the preaching of the word on Sunday morning. God's children seemed to be filled with gladness and were praising God with tongues set on fire by the Holy Ghost. Then the invitation was extended to sinners to come home to God. After a little hesitancy, a young lady and four young men arose and asked for the prayers of God's people. A thrill of joy, which must have been something similar to that which the angels feel when sinners are saved, passed through the congregation, and many eyes were suffused with tears, not of sorrow but of gladness. We praise God that His power still convicts and converts sinners.

The attendance each day was very good, but specially so on Sunday forenoon, when the large meeting-house was filled to its utmost capacity and a great number were outside. We do not know how many communicants there were but should think at least three hundred.

Bros. J. H. Eshelman and J. E. Stauffer, of Harvey county, Kans., were present and preached the word with power. J. G. CASSEL.

OUR YOUNG FOLKS.

THOU GOD SEEST ME.

God beholds me every day
When I work and when I play,
When at home or when abroad,
I am ever still with God.

If my sinful passions rise,
He perceives with piercing eyes
All the secrets of my heart
When I from his paths depart.

Heavenly Father grant to me,
Grace to serve and honor Thee,
So thine eyes shall beam with love
Looking on me from above.

And while Thou dost me behold
With thy glance of love untold,
Thou thy little child shalt see
Looking up in love to thee!

Trusting in thy gracious care,
All life's burdens I will bear,
Walking in the narrow way,
To the realms of endless day.

—The Little Christian.

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the "snip-snap" of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood his residence, a handsome, massive, modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the pub-

lic sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Helloa, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred.

"I have promised it to Willie."

"Oh, you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy. "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is

made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then, let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've

been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But, as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your moral and mental worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf! —*Golden Days.*

What is it but the zest and glory of life, that something good and great, something really worthy to be done, is laid upon us? It is not self-indulgence allowed, but victory achieved, that can make fit happiness for men. —*H. Bushnell.*

"Honor the Lord with thy substance, and with the first-fruits of ALL thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10. A good thing to test the Lord in. Are we willing to try it? *

GIVE THE NEGRO A CHANCE.

There is undoubtedly a speedy unfolding of the Negro problem. From all indications a knowledge of his moral, social and political status in America, can not be far distant.

He has reached a crisis of inhuman torture and unparalleled disgrace in the history of his freedom. He is always the man caught in the bushes to save some white Isaac, as in the case of Bob Harper, of Bowling Green, Ky. He is always the scape goat to bear away the sins of some white rascals; he is tortured in fire, burnt at the stake, mobbed without judge, jury or trial; he is insulted on steam-boats and trains and made to take second-class accommodations for first-class fare. And for what? Is it because his skin does not reflect all the prismatic colors of light? Is it because of old remembrance of his former servitude, reduced circumstances and suppressed opportunities? Is it because he has so far out-spread the fixed notion of his moral and intellectual capacity that they are dazzled into a frenzy by the giddy whirl of his onward progress and are unprepared by the low idea they had formed of the "nigger" twenty-five years ago to perceive the fact that this is another generation as much different as day and night? Is it because he is educating, becoming more refined, standing in the great thoroughfares of the business, social and moral world and contending with the crowd for a share in the spoils of honor which are due every worthy man of any nationality?

Is it because he is coming too fast; not for a man but for a Negro? Is it because he is by his equal in business affairs and social contact, putting blind and uncompromising cast prejudice to an open shame? Or is it because he is becoming so numerous, there are dread apprehensions of a physical equality? If

from any of these causes this unusual assault upon the Negro has arisen, the best way and only way, is to get out of the way; for he is going, and he has a just God that will help him go. The Negro is buying land, building houses and busily fortifying himself. He has come to stay. He is divinely planted on the American soil and will not out. He may be crushed to earth, but he is so elastic he will rise again. Indeed, the suppression of any increasing power under fixed limits, would prove a dangerous thing to both means and agent. —*R. L. Dickerson in Southwestern Christian Advocate.*

"The Bible is easily understood by a willing heart."

LOVE-FEASTS.

June 14 and 15, at the residence of H. B. Musser, near Mt. Joy, Lancaster county, Pa.

June 17, Black Creek, Welland county, Ont.

June 17, Waterloo, Waterloo county, Ont.

June 24, St. Clair county, Michigan.

MARRIED.

BOOK-GRAYBILL. — By T. A. Long, at the home of the bride's parents, May 11, 1893, Samuel Book, of Quarryville, Pa., to Miss Anna Cora, eldest daughter of Bro. S. E. Graybill, of Martinsville, Pa. After eating dinner and conversing with friends for some time, the bride and groom left home and friends for a tour through New York state to Niagara Falls, from thence to Chicago and on to Sterling, Illinois, where Mr. Book has a brother living, whom they intend to visit, after which they purpose returning and locating in Quarryville, Pa. Their many friends wish them happy years and the richest blessings of God.

OUR DEAD.

GROVE. — Died, May 20, 1893, Sister Catharine, wife of Joseph L. Grove and daughter of Samuel Schaffer, after having been afflicted with dropsy for about twenty-five years. Sister Grove was married to Joseph L. Grove, February, 1842, and they thus spent over half a century together. To them were born four sons, all of whom survive her. She also leaves a kind husband, twelve grandchildren and five great grandchildren. The remains were interred on the 23rd, in the cemetery at Barrens church, York county, Pa. A large concourse of people followed the departed to the last resting place. Friends and neighbors gave expressions of profound faith in the life and death of the sister, believing her departure to be eternal gain for her. The husband and family have the warmest sympathy of the church, friends and neighbors, in their sad bereavement. Services by Bros. David Neisley and T. A. Long. Text: 2 Tim. 4: 7, "I have fought a good fight," etc.